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WILLIAM A. DREW.—Editor.

## RELIGIOUS MISCELLANY.

[From the Evangelical Magazine.]

**BY ACCOUNTS FROM VARIOUS PARTS OF THE UNITED STATES, WE HAVE THE GRATIFYING INTELLIGENCE THAT THE CAUSE OF GOD'S UNIVERSAL AND IMPARTIAL GRACE IS STEADILY ADVANCING.** The truth is making its progress in every section of our country; and by comparing the present prospect of Universalism with its condition in former years, we have reason to anticipate much for the future. This consideration is calculated to strengthen our hands, and encourage our hearts while engaged in promulgating the truth, and laboring to spread the blessings of that Gospel which bringeth salvation to all men; and it should induce us to adopt every proper method of promoting this glorious cause.

As a distinct denomination, we have but recently been known in the world; and as yet, there is, in reality, very little system to our ecclesiastical order. The brethren in different places have united into Societies, Churches, Associations, and Conventions; but in relation to the right of exercising the authority claimed by these bodies, or to the relationship existing between them respectively, there has probably been no very definite or uniform opinion. Of late, some attempts have been made to determine these points; and measures have recently been adopted by several of these bodies to accomplish a more general and systematic organization of the order. In view of these facts, the present is surely a very important period. On the one hand, we have unexpected prosperity, together with some experience of our own, as the result of an imperfect experiment; and the important lesson derived from the history of all other ecclesiastical bodies. On the other, we anticipate the time when a more complete organization will be effected, and still greater prosperity attend the cause of truth. No system is yet so firmly established among us as to prevent the application of a remedy to any evils which may be found to exist; and the deplorable consequences which have resulted from other religious combinations, should admonish us to proceed with great caution in establishing our order; that we may avoid the calamities which they have produced, and institute a system consistent with the rights of man, and the laws of God, founded on the principle of love, and corresponding with the glorious doctrine of universal benevolence. In this respect, the present time, with our order, is not unlike the period which immediately preceded the organization of our National Government, by the adoption of our excellent Constitution. Then the principles of government, and the rights of the people, occupied the attention of some of our greatest statesmen; and from their labors resulted our noble Government, which is the admiration of the world. So now we should carefully seek for the causes of those evils which have attended other religious organizations, and endeavor to discover the true principles on which to unite, consistent with the faith we profess. By such a course we may be prepared to act understandingly, and in no other way can we reasonably expect to be successful. And should this favorable opportunity be neglected, perhaps another equally propitious may never arrive. As this subject is one in which every Universalist has an interest, and no one has yet, to my knowledge, undertaken to present it to the public, I purpose to give my views thereon, for the consideration of our numerous brethren.

The method I design to pursue, is to state several propositions as a Declaration of Rights, show that they are rights, and then deduce some conclusions therefrom, as rules to govern us in the systematic organization of a religious order. Should my views be erroneous, they will undoubtedly be corrected by those who are able to do justice to the cause; and thus, by presenting the subject in our periodicals, Universalists may perceive its importance.

### DECLARATION OF RIGHTS.

**ARTICLE 1.** The rights of private judgment, and the free and candid expression of opinions, belong to every person.

This will not probably be questioned; for if these rights do not belong to every person, they do not belong to any person, unless it be on the ground of the "divine right of kings," priests, and popes. And if they do not belong to any person, it would be utterly preposterous for any person to claim the right of controlling the judgment of others.

**ART. 2.** Every one who confesses Christ and obeys him, is entitled to the name of Christian.

By comparing 1 John iv: 2, 1 Cor. xii: 13, Rom. x: 10, Acts viii: 37, with John vi: 34, 35, it is manifest that he who confesses Christ and obeys him is his disciple, and the disciples of Christ have been called Christians from the time mentioned, Acts xi: 26, to the present day; and, therefore, are surely entitled to that name.

**ART. 3.** Wherever there are Christians they possess the right, taking the

Bible for their standard, to form themselves into a Church of Christ and to enjoy the privileges and communion of the Gospel, free from the interference or control of any person or persons, either in faith, worship, or discipline. And every individual member has also the right to withdraw from the church at any time, by signifying the same, without being subject to censure for so doing.

The name, Church, is applied in the New Testament to those Christians who assemble for worship in one place. See Acts ii. 47, ix. 31, xi. 26, xiv. 23, 27, xviii. 22, Rom. xvi. 5, 1 Cor. xiv. 16, 19, Col. iv. 15, and Phil. 2. And wherever there were Christians there appears to have been a Church; consequently, wherever Christians are so situated as to unite with each other in worship and communion, they should constitute a Church of Christ. And as our Lord forbade his disciples being called Master, "for one is your Master, even Christ," [Matt. xxiii. 8.] it appears evident that he did not allow them to assume authority over others. And when they forbade one's performing miracles in the name of Christ, because he did not follow them, our Lord replied, "Forbid him not; for he that is not against us, is for us." Luke ix. 50. And St. Paul, giving instructions concerning the Lord's Supper says, 1 Cor. xi. 23, "But let a man examine himself, and so let him eat of that bread, and drink of that cup." Again, 2 Cor. xiii. 5, "Examine yourselves whether ye be in the faith; prove yourselves," &c. These quotations, prove, to my mind, that Christ gave his followers no authority to lord it over each other; but that Christians are to decide for themselves when they are worthy to come to the Lord's table. They are to examine themselves, not others, and so to eat of that bread, and drink of that cup. But should it be urged that the apostles did exercise authority on these subjects, I reply, without entering farther into that question,—Only show me the person who now can prove his right to such authority, and I will yield to his decision. But until some one can do this, either by performing miracles, or by some other divine commission, I shall consider it established, that the right belongs to Christians to act for themselves, receiving the Scriptures as the only sufficient rule of faith and practice. By this rule, I am aware that those who do not believe in the ultimacy of all men, might join in the Church with us; and I am perfectly willing they should, according to the decision of Paul, Rom. xiv. 1. "Him that is weak in the faith, receive ye, but not to doubtful disputations." When Christians take the Bible for their standard, and receive all as Christians who confess Christ and obey him, then, and not till then, will the walls of sectarianism be broken down and the followers of Jesus see eye to eye.

That every Christian possesses the right to withdraw from a church whenever he may see sufficient cause, is evident; for no one has a right to bind himself to do wrong. And, as it would certainly be wrong to continue with a church when conscious that he ought not to do so, no previous obligation can make it right to continue; consequently, he has the right to withdraw; and, therefore, the obligation should ever be so understood at the time of uniting with the church.

**ART. 4.** Whenever a person desires to become a preacher of the Gospel, the church to which he belongs, or any other Christians who may be well acquainted with his character and abilities, if they believe him to possess suitable qualifications for a preacher, have a right to certify their confidence in him, as a recommendation to others.

This proposition is fully sustained by the first article. As every person possesses the right freely and candidly to express his opinions, every Christian certainly has the right to preach, or give his opinion of the Gospel; and other Christians have the right to certify their opinion of his qualifications.

**ART. 5.** If a professed preacher of the Gospel of Christ so far depart from the path of Christian duty as to be guilty of any heinous crime, or persist in gross immorality, so that the cause of Christianity would suffer reproach by his continuing to preach, any Christian to whom the facts are known, or who may have the means of satisfactory proof, has the right to admonish him to desist from preaching; and should he continue to preach after the admonition, he has the right to publish the facts, for the purpose of cautioning the public to beware of him.

The laws of our country justify the publication of truth with good motives; and the general circulation of information, in connection with the moral sense of the community, is the best security against the deception of impostors.

**ART. 6.** Every church possesses the right to choose its own preacher, to contract with him, and when it shall deem it proper, to discharge him agreeable to the terms of the contract; and when any church has employed a preacher, and is desirous of ordaining him, it has the right so to do, either by the assistance of other ministers or without their concurrence.

The first part of this article is founded

in the 3d, that every church has a right "to enjoy the privileges and communion of the Gospel, free from the interference of any person or persons, either in faith, worship, or discipline." By ordaining, I would be understood, a public manifestation of the preacher's being chosen and set apart as the minister of the church.—Against the position that the church has the right to ordain its minister, perhaps it will be objected on two grounds.—First, "as the apostles ordained the elders in the churches, and as we have no account of their being ordained by the churches without them, there is reason to believe the right of ordination belonged only to the apostles, and to those on whom they should confer it; and, therefore, can now, belong only to those who have received it by regular succession from the apostles to the present time." To this objection it may be sufficient to say, that we have as little evidence that the apostles conferred this right on any other individuals, as that they left it to the church. As the apostles gathered churches among people, who could not then have been informed on the subject, it was indispensable that they should first establish a proper order; and for this they were undoubtedly qualified by Christ. But that they ever appointed any person or persons to fill the station in which they were placed, by which a succession has been continued to the present period, does not appear. I find neither the evidence that such a succession was designed, or, if it were designed, that it has been preserved uninterrupted through every change that has occurred for 1700 years.

The other objection is, that "the right of ordaining belongs only to the clergy, that they may take proper care to prevent any unworthy persons from being ordained." This position is founded on the idea that the clergy are a different order of men, invested with peculiar rights, and having certain powers of jurisdiction. Those who take this ground maintain the right of the clergy to decide whether an individual is a proper person to become a preacher of the Gospel, or, after he has become a preacher, to determine whether he is worthy to continue. And some advocates of this supremacy, allow to the clergy the right to determine all questions of faith, worship, and discipline. To this aristocracy of the clergy I am totally opposed, both because I believe the rights claimed by them are nothing but an assumption of power, and because from this source has flowed all that oppression and tyranny by which the people have been made slaves to ecclesiastical authority. I shall, therefore, endeavor to show that no such peculiar rights belong to the clergy.

The first question is, Whence have the clergy obtained these rights? By a succession from the apostles? If they could trace their claim, as an illegitimate offspring, to "the mother of harlots," or in other words, to the Romish Church, which I much doubt, they would find no little difficulty in tracing it from her to the apostles of Jesus Christ. But as I am confident that this claim will not be set up by our clergy, the question returns, Whence is the right obtained? Does it result from the mere fact of being ministers of the Gospel? The station of a minister, so far from conferring authority, is pointed out by Christ, to his disciples, as a condition of servitude. Mark x. 42—45. "But Jesus called them to him, and said unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." See also Matthew xx. 26—28. "Minister signifies one who serves, waits on, or attends another."

**CRUDEX.** Being a minister, then, instead of conferring authority, places a man in the station of a servant; no right, therefore, to rule as lords over God's heritage, is derived from this source.

Are these rights delegated to ministers by the people, and conferred on them at their ordination? To maintain this, would be giving up the ground, and admitting the rights to belong to the people; for they could not delegate rights to others, which they did not first possess; and if they first possessed those rights, and have not relinquished them, as Christians surely have not by their own consent, they still possess them. As an additional evidence that the right of ordination has been admitted by Universalists to belong to the people, I cite the ordination, and subsequent installation of our venerable Br. John Murray, which were both performed by the people, without the aid or concurrence of the clergy.

**ART. 7.** Should any two or more churches think proper to associate for the purpose of advancing the cause of truth, and promoting intercourse and fellowship between their respective bodies, they possess the right to form an Association, provided they do not attempt to claim or exercise any jurisdiction whatever in their associated capacity. And if two or more Associations think proper, for the same purposes, to form

a Convention, they have the right to do so under the same limitation. Ministers of the Gospel have also the right to associate or confer together for their own improvement, or the promotion of the cause of the Gospel, provided they do not attempt to exercise or claim any authority or jurisdiction over each other, or over any others, in any manner whatever.

The first inquiry concerning this article will probably be, Why confine the Association to churches? I am not tenacious whether the bodies are called churches or societies. The former name is used in the New Testament, and, therefore, I have used it in these communications. But I do maintain that bodies of Christians, whether called churches or societies, should be perfectly voluntary associations not founded on the civil law; for what is founded on human law, is liable to be destroyed by the instability of the foundation; and a church based on the statute law is, in effect, a partial union of Church and State.

The next question will naturally be, Why is the proviso in relation to jurisdiction introduced? I answer, because such bodies, as they are usually formed, have no right to exercise jurisdiction, and it would be unnecessary if they possessed the right; and to give them the power to exercise jurisdiction would be injurious to the cause; they are not suited to the administration of impartial justice, and the exercise of power by them would be dangerous to the liberties of individual Christians. These positions I shall attempt to prove.

**1. Associations and Conventions have no right to exercise jurisdiction.** All our Associations and Conventions, so far as I am informed, are self-constituted bodies, formed generally at the suggestion of the clergy. The delegates from churches or societies, who may be present at their formation, have no grant power, or even instructions, to confer jurisdiction on the Association or Convention. The ministering brethren who attend, or in some cases, who live within the limits over which the body is to claim jurisdiction, assume the right of membership, as a matter of course; which assumption is admitted without even a question; and thus prepared, the preachers having by their influence nearly the whole management of the business, the Association or Convention is formed, and a constitution adopted by a vote of those present, but never submitted to the members of the churches or societies, either in their individual or associated capacity, for their acceptance or rejection; and this constitution contains a provision for altering it, generally by a vote of two-thirds of the members present at any meeting.—This, in effect, allows the Association or Convention to do whatever two thirds of the members present at any meeting, may think fit to do, whether it be to decide "Twixt tweedledum and tweedledee," or erect an Inquisition.

Now review this statement, which I believe to be a fair account of the formation of an Association or Convention, and where is the shadow of a grant of the right of jurisdiction? That person's mind must be altogether different from mine who can see the least appearance of such a grant. Yet such a body unhesitatingly claims, and pretends to exercise jurisdiction. Well may one inquire in the language of St. Paul, Rom. ix: 1. "Who art thou that judgest another man's servant? To his own master he standeth or falleth."

**2. There is no necessity of granting the right of jurisdiction to Associations and Conventions.** That power might be delegated to Associations and Conventions, as well as to our civil governments, I do not deny; but that it is not done, I think I have already shown; and I shall now attempt to prove that there is no necessity of its being done. What are the subjects on which Associations and Conventions have assumed jurisdiction? They are, granting letters of fellowship to preachers, conferring ordination on them; withdrawing fellowship from such preachers as they say walk disorderly, or in their view renounce Christianity; and, I presume, though I do not know an instance, withdrawing fellowship from a church or society, if they should think proper. These are all the powers which our Associations and Conventions have as yet, to my knowledge, pretended to exercise. The first two of these are provided for by articles 4, and 6, and have been so exercised from the origin of the denomination. Scarce a preacher, perhaps, has entered the ministry in our order, who has not first been countenanced by individuals before having that imaginary something called the fellowship of an Association; and ordinations take place frequently, without even the concurrence of an Association. Nothing then remains for the jurisdiction of Associations and Conventions but the subject of withdrawing fellowship. But the real means of preventing unworthy persons from imposing on the public, is to caution people to beware of them. And is not the method pointed out in article 5, suited to that purpose? I believe it to be much better than that of investing authority to do it in a religious body.

But perhaps the inquiry may be made, whether it is not very necessary that some persons be appointed to watch over the conduct of the societies, and especially of

the preachers? Would it not be a great restraint on them, and be likely to keep them in the path of duty? In turn, I would inquire Who watched over the apostles? What restraint kept Brs. Murray, Winchester, and the other early preachers of Universalism in the path of duty? Was it a "committee of discipline"? Did watching a person ever make him more virtuous, or cause him to love those who were set to watch him? Never. It naturally has an effect directly the contrary, producing eye-service instead of faithfulness. All such restraint has a tendency to incite those who feel themselves under it to break loose therefrom,—or act the hypocrite. And who will say that an open enemy is not better than a hypocritical friend? Dr. Ely does, I know, (see 4th of July sermon, 1827,) but I shall never believe that it is consistent with the religion of Jesus Christ. Yea, one false friend, in my estimation, is more dangerous than a thousand open enemies. And when a preacher has not sufficient motives in his love to God and the cause of truth, regard for his own character and the pleasures resulting from virtuous actions, to restrain him from open immoralities (for of such only could a committee take cognizance) in my view, the sooner he disgraced himself so as to be obliged to leave the ministry, the better it would be for the cause.

When I hear any one express great solicitude lest the church should not be faithfully governed, I sometimes think perhaps the person has forgotten that "there is a God that judgeth in the earth," that Christ is "the head of the church," and that "one is our master, even Christ." It appears as though he would repeat the rashness of Uzzah, by putting forth his hand to steady the ark of God.

**3. The exercise of jurisdiction by Associations and Conventions is injurious to the cause of truth;** for the time might be much better employed. We are commanded to cast the beam out of our own eye, before we attempt to cast the mote out of our brother's. And he that is without sin should cast the first stone. Who then is worthy to sit as judge? Would not the cause of truth be more advanced—would not every member of the council be more improved—would not more love and joy possess every heart, if the time of the session were devoted to conferring on the best means of spreading the Gospel, social intercourse and Christian communion, than if it were occupied in trying and condemning one another? As I fully believe such would be the effect, I think those employments the proper business of Associations and Conventions. One member from every church might be delegated as messenger to communicate the condition of the church, and the state of the cause in its vicinity; by which means information might be received and communicated relative to the progress of truth in every part; and as many other members of the churches might attend as could make it convenient, and partake of the joys of the occasion.

The exercise of jurisdiction by these bodies would be injurious also, because wherever a trial takes place, it has a pernicious influence. This remark is supported by facts so far as my observation has extended; and it is confirmed by the testimony of all with whom I have conversed, that have had any opportunity to observe its effects. I forbear to cite instances, because I do not wish to cast reflections on individuals. It has also an injurious influence on the preachers by whom the powers are exercised, in generating a spirit of rivalry among them, promoting jealousies, and encouraging them to seek for others' failings, instead of curing their own. In more than one instance, if I mistake not, this idea of jurisdiction has been carried so far already, that one has claimed a right to a certain territory, and insisted that another should not encroach on it.—But were this imaginary idea of jurisdiction done away, if it did not entirely remove the jealousy and rivalry, it would certainly take away the opportunity of manifesting them in public, and prevent their being fed by actual collision. This too would at once settle the question concerning the relationship between the different Associations and Conventions, leaving nothing about which to contend. But grant them the authority they now claim, and the clergy in each Association or Convention become, to all intents a religious Aristocracy, a privileged class of people, with powers nearly equal to the judicial department of our government, and unceasing disputes will arise concerning the extent of their jurisdiction. This imaginary distinction has a tendency to produce a pernicious influence on those upon whom it is conferred, by causing them to feel as though they possessed rights that do not belong to other Christians; while it has the effect to depreciate the standing of all who have not received it; like the stamp on paper, it makes a distinction without a difference. The preachers of the Gospel, with all others, should meet in these bodies on terms of equality, as Christian brethren, to give and receive instruction, and rejoice in the Gospel of Jesus Christ, having no question of jurisdiction to cause distinctions, or disturb the harmony of the scene.

A CLERGYMAN.

[To be continued.]



## THE INTELLIGENCER.

—And Truth diffuse her radiance from the Press.

GARDINER, FRIDAY, MARCH 2, 1832.

**EXPLANATION OF HEBREWS X. 26: 27.**  
A correspondent in Guilford requests us to give an explanation of the following passage from Paul's letter to the Hebrews:—"For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

St. James has said, (2 Epistle iii. 15, 16) that in all the epistles of his beloved brother Paul, there are some things hard to be understood. It would be presumption in us to pretend to an infallible understanding of every "dark passage," which that able Apostle, or other sacred writers, have written. In investigating such passages the best we can do is, carefully to examine the context, see what commentators on different sides have said upon the subject, and calling in the aid of our own reason, endeavor to obtain a conclusion as rational as possible. The above passage is not, we find, without its difficulties in the minds of learned commentators. Calvinists are not satisfied with it, inasmuch as, by its literal reading, it carries the idea that some who once had actually "received the knowledge of the truth," and had been really "enlightened," may fall from grace and finally perish—an idea directly opposed to one of the most prominent of the "five points," final perseverance. Nor are Arminians much better pleased with the passage than are their Calvinistic neighbors. In their view, it would cut off almost every member of their church who has been born again, since the best of them have sinned as much as once since their receiving the knowledge of the truth. Hence writers on that side have labored hard to make it appear that the passage was intended to apply only to "deliberate apostates." For ourselves we are very much disposed to accord with what Dr. Adam Clarke says on this subject. We will quote it for the benefit of our friend in Guilford, and leave the subject for his own better reflections.

"Probably the Apostle here refers to the case of the unbelieving Jews in general, as in Chap. vi. to the dreadful judgment that was coming upon them, and the burning of their temple and city with fire. These people had, by the preaching of Christ and his apostles, 'received the knowledge of the truth.' It was impossible that they could have witnessed his miracles, and heard his doctrine, without being convinced that he was the Messiah; and that their own system was at an end; but they rejected this only sacrifice when God abolished their own.—To that nation, therefore, there remained no more sacrifice for sin; therefore the dreadful judgment came, the fiery indignation was poured out, and they, as adversaries were devoured by it."

In his notes under Chap. vi. referred to above, he says, "Is nigh unto cursing: whose end is to be burned." It is acknowledged, almost on all hands, that this epistle was written before the destruction of Jerusalem by the Romans. This verse is, in my opinion, a proof of it; and here I suppose the apostle refers to that approaching destruction; and perhaps he has this all along in view, but speaks of it covertly, that he might not give offence.

There is a good sense in which all these things may be applied to the Jews at large, who were favored by our Lord's ministry and miracles. They were enlightened by his preaching, tasted of the benefits of the heavenly gift, the Christian religion established amongst them &c. Yet after being convinced that never man spoke as this man, and that none could do these miracles which he did, except God were with him; after having followed him in thousands for three years while he preached to them the gospel of the kingdom of God; they fell away from all this, crucified him, &c. \* \* \* \* \* Thus the apostle under the case of individuals, points out the destruction that was to come upon this people in general, and which actually took place about seven years after the writing of this epistle! And this appears to be the very subject which the apostle has in view in the parallel solemn passages, Chap. x. 26-31, and viewed in this light, much of their obscurity and difficulty vanish away."

## THE SECULAR PRESS.

The same person, who has communicated the request, which we have attempted to gratify above, has written an article for our columns relative to the secular press of our country.—of which we made mention last week in our note to Correspondents. We have not room, nor perhaps it is necessary for us, to insert the whole of it. The following extract will show the writer's design.

"I have taken a political newspaper ever since I commenced doing business for myself, and I have taken the *Intelligencer* four or five years; and although the quantity of political matter contained in the latter is small, yet being of a nature to be depended upon, I find it much the most valuable.

It requires a great stretch of charity to believe that the editors of political papers do not know that what they publish is often false, and that the colorings which are given to public affairs are not made for any other purpose than to serve the purposes of a party, by deceiving those whom it should be their business to inform. Now, Mr. Editor, if a paper could be established that would publish the whole truth so far as it could be ascertained, it would, in my opinion, receive a handsome support, and would do more towards informing the people than the whole list of partisan papers from one corner of the State to the other.

I might extend my remarks to a much greater length; but as I am not sure that what I have written will find a place in your columns, I will draw to a close, by expressing an ardent hope that some one who is competent to the business and has "no party prejudices to gratify, nor party antipathies to foster," will establish a paper whose motto shall be—"The truth, the whole truth, and nothing but the truth."

## A TRUTH SEEKER.

We publish the above, partly out of respect to the wishes of an esteemed friend, and partly because it furnishes us with an occasion of saying two or three things in relation to ourselves and this paper. We accord in the main with the views of our correspondent relative to the political press. There are, we fear, few merely party papers, which are such as are calculated to be useful in families, or which meet the wants

of the honest economy of our country. But it would never do, as the writer wishes we might, for the Editor of this paper to have connexion with such a paper as he describes. Some party men are so intolerant that they would punish him severely for the exercise of such a liberty, by withdrawing their support from the *Intelligencer*. A very short experience once satisfied us on this point. Yielding to very earnest solicitations from an office in a neighboring town, and needing, personally, the small pittance which a compliance with such solicitation would afford him, the Editor consented several months since to contribute a little weekly assistance towards filling the columns of a paper devoted exclusively to the interests of the laboring classes of community. It had no more to do with party politics than an Almanac. But the fact was soon known, for he never studied to conceal it, and what was the consequence? We were admonished—nay threatened on all sides—as if the poor, and humble individual who has to work hard for his living, without a friend to look to for aid in the hour of need, had not the right to advise his neighbors how to cultivate the earth or to construct a building to the best advantage, without being threatened with personal injury and ruin! We always had thought that we were born a freeman, and lived in a republican community, where every man had the right to the exercise of his own free choice; but we soon found that all this was quite practically a mistake; and so we concluded to give up the idea of benefiting our fellow citizens in this way, and with it the little compensation depending upon it. We accordingly dissolved all connexion with that office, and hardly dare to enter our heads into any other even to say "how do ye do?" to a neighbor. We cannot consent to gratify the request of our Correspondent. It would be too hazardous for us.

Again, Our correspondent is pleased to speak well of our management of the news department of this paper. This is a department on which we have felt much solicitude. The Editor would at any time most gladly dispense with it, if it were thought by our patrons generally, that it had better be dispensed with.—Some of our subscribers—those who take several secular papers—have frequently expressed to us the opinion that there ought to be nothing but religious matter in the paper. We should certainly prefer this.—But when the paper passed into our hands, and was enlarged, it was thought it would be more useful and acceptable to many persons if they could be furnished at the same time with the most important articles of secular information. It has accordingly been so conducted. All other papers of the same size, in our own denomination, and in all others, are, like ours, partly devoted to news. This is done for the benefit of those who do not take any other paper. There are, we know, many such on our list. But still, the management of this department subjects us to many unpleasant suspicions on the part of our political friends on all sides; and most gladly would we dispense with it, and fill the paper with religious articles altogether.—We should like an expression of the opinions of our friends upon this point as they may have occasion to write us. It is our desire to do what is for the best, and to consult the general wish. The *Intelligencer* has always been considered, in a very important sense, the property of the Maine Convention, or the whole body of Universalists in Maine. Whatever is their will, it shall ever be our ambition to execute so far as lies in the power of the Editor.

## ENCOURAGING.

Our friends, we dare say, will be pleased to be informed, that the net increase on our subscription list has been greater since the commencement of the present year, than during the same number of weeks for several preceding years. It is not often that we advert to subjects of this kind; but we have had it on our mind for some time, that we ought to indicate a paragraph expressing our sense of obligations to the friends who have voluntarily bestowed their favor since the commencement of this year. Particularly are our thanks due to our friends in Freeport, Lovell, Somersworth, N. H. Dresden and Belmont for large accessions to our list. We do believe that if some friend in each town or neighborhood where the *Intelligencer* is now taken, would kindly grant us a little assistance, the number of our subscribers might be much enlarged in a short time. One paper well supported, is of great importance to our cause in Maine. Patriotism should, it seems to us, dictate to Universalists the duty of sustaining their periodical publications.

## UNIVERSALIST WATCHMAN.

We perceive by the last number of this paper, that Rev. W. Skinner of Cavendish, and Rev. K. Haven of Shortham, Vt. have entered the editorial columns of the Watchman as Associate Editors with Rev. W. Bell, the Proprietor. The talents of either of these three brethren is sufficient to render any paper respectable and valuable;—an union of the three, we trust, will make the Watchman three fold worthy of patronage. We have noticed however, sometimes, that when the editorial hand is divided amongst several, there is danger of the paper's losing that unity of interest which is indispensable. Each is apt to rely upon, or wait for, the other; till what is the business of many is regarded as not particularly the business of any one. We do not mean this remark to apply in the present case.

"The ears of the deaf shall be unstopped,—and the tongue of the dumb shall sing."—Isa. xxxv. 5, 6.

We received the name of a person, residing in a town east of us, as a subscriber for this paper, whose ears never heard "the sweet music of speech," and whose tongue never gave utterance to the thoughts of the imprisoned spirit within. Blessings be on him who first devised a way to teach the deaf and dumb to read and write—to receive the ideas of others and to communicate his own. This subscriber is described to us as a great reader; and though laboring under the most painful disadvantages we trust he has been enabled to make discovery of the truth as it is in Jesus. May he continue to improve. May the light of divine truth illuminate his understanding and warm his heart. And he may be cheered by the hope that when "he lays off this mortal coil," his ears will be opened to seraphic sounds of heavenly joy and his tongue be loosened to speak the praises of his God and Redeemer.

## DEDICATIONS.

A Universalist Church, recently erected in Bertha, Conn. was dedicated to the service of the One only living and True God, on Wednesday the 15th ult.—The pulpit services took place in the following order. 1. Reading selections from Scripture, by Br. M. H.

Smith; 2. Introductory Prayer, by Br. J. Boyden; 3. Dedication Prayer, by Br. Smith; 4. Sermon by Br. L. F. W. Andrews; from Micah iv. 2.  
A meeting house built by the Universalists of Leyden, N. Y. was dedicated on the 16th ult.—Sermon by Br. D. Skinner of Utica.

## NEW MEETING HOUSES.

A Church for the use of Universalists is nearly completed in Reading, Pa. One is about to be erected in Danbury, Conn.

## NEW SOCIETY.

Recently a Universalist Society has been organized in legal form, in the town of Collinsville, Conn. The organization about 40 members joined. The cause is represented as looking up in Connecticut.

## MORE PREACHERS.

Br. David Biddleman, J. Bushwell, and O. Roberts, all respectable young men in the neighborhood of Utica, N. Y. have commenced preaching the "glorious Gospel of the blessed God."

Rev. Lucius R. Paige has resigned his situation as Pastor of the Universalist Society in Sandy Bay, Gloucester, Mass. His labors with this Society will terminate at the middle of May next.

## BANGOR.

We learn from Bangor that efforts are being made for the support of Universalist preaching in that town, and that a liberal sum has already been raised for that purpose. Bangor is already one of the largest towns in Maine, and is destined to become a very important place. We regard it as exceedingly desirable on this account, and for other reasons, that a firm stand be taken there in favor of Universalism.

## INVITATION.

Rev. WILLIAM FROST, of Dexter, we understand, has received an invitation to remove to Gray, and become pastor of the Universalist Society in that place. We have good brethren there, and we know they will have a good brother in the person of Mr. Frost.

## INDIANA ASSOCIATION.

An Association of Universalists was formed in Leavenworth, Ind. Sept. 20, 1831, to be known as the "First Association of Universalists of the State of Indiana." The next meeting will be held in Rome, Ind. on the first Sunday in Oct. 1832.

## TEMPERANCE.

The following communication from Mr. Pond will be gratifying to the friends of the Temperance cause.

Bucksport, Feb. 24, 1832.  
REV. MR. DEWE.—It is encouraging to learn that the friends of temperance at the meetings of some of their Societies since the formation of the State Society, are approving of our doings on that occasion.

A gentleman of respectability in Machias, in a letter dated Feb. 10, writes, "We rejoice at the success of the great cause," (meaning the cause of temperance) "everywhere, and shall be always happy to unite in any measure calculated to promote it in our State. At a full meeting of the Temperance Society in this town last evening, it was unanimously

Resolved, That we highly approve of the formation of the Maine State Temperance Society; and that we will cheerfully contribute our proportion of the sum apportioned to the County of Washington by the Executive Committee."

The Secretary of "the Society of East Machias for the promotion of Temperance," has informed me by letter of Feb. 21st that "at a recent meeting, it was,

Resolved, That this society view with approbation and pleasure the recent formation of a State Temperance Society, and consider it truly auspicious to the cause of Temperance; and that we cordially approve of the liberal principles on which it is formed."

"Voted, That this Society become auxiliary to the Maine Temperance Society."

"Voted, That the Secretary be requested to forward a copy of the above resolve and vote to the Corresponding Secretary of the Maine Temperance Society."

Yours respectfully,  
SAM'L M. POND, Cor. Sec. M. T. S.

## ORIGINAL COMMUNICATIONS.

The following is written and sent us by a female.—Having obtained her release from the yoke of bondage, she rejoices in the truth and uses corresponding freedom in speaking of the toils by which many of her sect are taken and retained. We say to other "daughters of Israel," go and do likewise.

[For the Christiana Intelligencer.]  
BROTHER DEWE.—Will it not cause your heart to dilate with joy to learn that one, who, for years, has been under Calvinistic bondage, has thrown off that yoke which is the invention of men, whose hearts are so hardened that they can rejoice in the endless misery of nine tenths of the human family while they themselves, with a chosen few, shall surround the throne of God, continually praising his name, because He has prepared a place of torment for the wicked, and has resolved (let boasting pharisees say what they please) to stand as an advocate for the salvation of all mankind. I cannot boast of natural or acquired abilities; but I humbly trust God has been pleased to open the eyes of my understanding, and has informed me by His written word that it is His will that all men should be saved.

You will not think it a spirit of retaliation should I candidly inform you by what means some of the Baptist societies retain in their churches, those whose better judgment tells them that their church government is not only despotic but tyrannical. They hold those who are in sentiment Universalists, Methodists, and Arminians. And I can tell you how they get them as well as how they keep them. First, a society is formed, called the church of Christ. A minister is invited to preach with them. He accepts the invitation; and for a certain stipulated sum agrees to settle with them. They now find that their society being small, their taxes are high. It is near the close of the year and they tremble to think that their minister will leave them, unless a few individuals pay the sum agreed upon. And notwithstanding he be a wealthy man, yet if they cannot meet his demands, his duty calls him to another quarter of his Lord's heritage, where his salary will be enlarged. They are now ready to adopt the old maxim "Necessity is the mother of invention." They begin to talk with the preacher about a revival. Meetings are appointed oftener than usual; prayer meetings, female prayer meet-

ings and inquiry meetings are appointed and attended. The minister begins to visit. He visits some of his neighbors to whom he has not spoken for months only by way of exhortation, from the pulpit. He converses with all whom he visits. Parents inform their children, neighbors and friends that whatever the minister tells them is correct. Furthermore, children are prohibited from attending other meetings, and likewise from reading other books—than those written by one who believes in endless misery. They are told that Jesus Christ and His apostles were Calvinistic Baptists, and preached the same doctrine that their minister preaches; namely the doctrine of reprobation, (being very careful not to say much about Election.) Finally the people, especially the young, are ready to swallow every word that drops from his lips.

Now is a fit time to commence a revival. Parents begin to tell their children of the depravity of the human heart, that they never had one thought in all their lives that was acceptable in the sight of God; that they never did one good deed, &c. &c. They attend meetings and the preacher confirms in their minds what has been previously told them by their parents and teachers. They place such unshaken confidence in those whom they believe to be their best friends, that they really believe themselves to be the vilest sinners that ever existed. They think that hell is a place of torment, and ready to receive them. They begin to cry for mercy. Old professors begin to throw around them, like so many hungry wolves around a flock of harmless lambs. The first inquiry is, Do you view yourself to be a great sinner? If the answer happens to be in the affirmative, the next inquiry is, Do you think God would be just if He should never show you any mercy? On receiving an answer to that question in the affirmative, the next is, Do you feel willing to be damned? If the answer be yes, they then begin to point that sinner to the "Lamb of God that taketh away the sins of the world." They have great hopes of one who is willing to be forever miserable; but should they chance to find one who appears not to have so great a sense of sin, they are very sure to caution him against taking up with any thing short of true religion. If his character has been irreproachably good, and his conduct strictly moral, he must believe that he is a greater sinner than any other person, before they will venture to tell him that there is a way of escape from this place of torment so often spoken of by them. They will tell him, that although he has committed no out-breaking sins, yet he is at heart as vile as the murderer, the pirate, or the highway robber. He believes all they say. He retires; but not to rest. His imagination is haunted with the cries of the damned! He passes wearisome days and sleepless nights. At length after being convinced that all earthly help will fail, he resolves to trust his all in the hands of his maker. His mind is calm. He believes that God is willing to save him. He is then told that it was the special influence of the spirit of God that operated on his mind and laid open the storehouse of iniquity which he beheld in his heart. They tell him now, that he has got a new heart, &c. &c.

Let us trace the subject a little farther.—There is a lot of young converts. I have shown you how they were educated previous to the revival, therefore it will be needless to say much about their instructions afterward, for their similarity is great. Well, a weekly conference is appointed, and all who are serious, as well as the converts are requested to attend. The meeting is conducted something like a Methodist class meeting. Every one is questioned; and those who have obtained a hope are requested to relate an experience. They relate something that they have experienced and something that some one has told them. It passes for an experience. The question is then asked, Have you felt it your duty to go forward in Baptism? The answer frequently is, I have thought but little about it. You think that you have experienced religion, do you not? I hope I have, is the answer. Then you have no excuse. It is the duty of all true believers to make a public profession of religion. By this time the point is decided. The converts are baptized, the articles of faith and the church covenant are read and they are admitted into the church. An innocent band of helpless sufferers! They have not the right to enjoy their own opinions; but for a season they are content. Now all is liberality. Each one subscribes, and voluntarily pays his subscription to support the preaching. Poor girls that do not possess one farthing except what they work for by the week are told that it is their duty to pay a part of their wages to support the preacher in affluence and his wife in idleness. And if they do not pay something for the support of the Missionaries, they are told that they are covetous and have not the spirit of true religion.

The revival subsides and the Minister ventures to preach a few doctrinal discourses.—He preaches the doctrine of Election; treats upon close communion; speaks against all denominations but his own: more especially that denomination of people called Universalists. He tells his hearers that Society of people are an abandoned set. And furthermore, states that a belief in their doctrine leads to all manner of licentiousness, and fully authorizes the believer in it to commit crimes of the deepest dye, without the least shadow of remorse. Thus he labours to enslave the young and tender mind. Years pass on the same story is repeated over and over again on the sabbath, the same looks are read, the same prayers are heard. And what do they all amount to? Why nothing more than simply this, I am right and whoever thinks differently from me—is wrong. But aspiring minds are not content; they faint would exercise reason and judge for themselves, but they have not that liberty. A few years pass by, and one ventures though with trembling steps and down cast eyes, to hear a Universalist preach. He is convinced that he has been in an error. He resolves never more to propagate the doctrine of endless misery. But what can he do? Should he say one word in favor of Universalism, he well knows that he would be called an Infidel, a Heretic, and the like. He does not spend so much time in meetings as formerly; choosing rather to spend his time alone in reading and meditation. By and by another is found to be negligent about attending meeting; and another has spent an afternoon in the company of an unbeliever. By this time, something must be done to reclaim the wanderers. Some good brother or sister, perhaps a pious old maid is sent through the neighborhood to ascertain the cause of this declension. Aunt Picky is very faithful. She warns them of the danger of falling into sin, exhorts them to be more

faithful, entreats them not to bring a wound upon the cause of religion, cautions them against associating with the world's people, especially the Universalists, and closes by telling them what an awful, everlasting disgrace it will be to them, to be excluded from a Christian church. The majority think it best to stay where they are and preserve their reputation. But if after all this, one is resolved to throw off this yoke, take scripture for his guide and reason for his companion, he is solicited to stay a little longer. The Minister and Deacons are sent to converse with him. Certain passages of scripture are read and explained. But all to no purpose. He is convinced that it is the will of God that all men should be saved. He is told that it is God's revealed will, but not His secret purpose. Furthermore he is told if he believes what he says he believes, he does not worship the God of the bible. But all that cannot persuade him to believe that which looks so unreasonable as the doctrine which in early life he was taught to believe. He plainly tells his brethren that he cannot agree with them in sentiment; and feels willing to leave the church. The following is the language of the church: You have walked with us as being a Christian, and we are sorry to part with you; but if you choose to go we cannot compel you to stay. Our church discipline is such, that we must ex-communicate you, unless you will join another church of the same faith. The young brother is excluded, and Aunt Picky and a few others are very diligent and very faithful in warning others not to do as he has done. And it is not infrequent that we hear now and then a word spoken against his character. Strange as it may appear, the whole church never found out before, that there were blemishes in his character. And it is possible they never would have known it had he continued with them. To be brief, it is the dread of being considered an excluded church member that keeps many enlightened minds from openly professing a belief in the salvation of all mankind. To such I would say, act from principle. To such I as have publicly renounced the belief in election, be as become the children of God, Live soberly, righteously and Godly in this present evil world." Your conduct is watched on every side; therefore you should give the more earnest heed lest any one should have cause to reproach you.

A. R.

## [For the Christiana Intelligencer.]

## IMPROVEMENTS IN HELL.

(Continued from our last)

2. Its nature. Some think hell to be a limitless pit; some, a prison; some a region of perpetual fire; some, everlasting darkness, some, a dreary lake of fire and brimstone. But now the popular view is, that it is a land of conscience, that it will consist in the sinner's own reflections and his eternal disposition to sin. So, if this theory be true, the sinner is not to be put into hell, but he is to be put into him! And there is no need of erecting a hell, for the sinner carries one with him wherever he goes.

11. The reasons assigned for such a place

1. Because men will sin forever. Formerly it was contended that men would be eventually punished for the sins of the present life, but this was seen to be so absurd, cruel and unjust, that an improvement was found necessary. Consequently, according to the latest improvement, we are told that men will not be punished hereafter for sins committed on earth, but because he will sin to eternity.

2. Because heaven itself would be a place of unhappiness to sinners. But why then erect a hell? Heaven, according to this theory might answer for both the wicked and the righteous, and if the one is to enhance the happiness of the other, the nearer the better.

There have been great changes in creed respecting the number that will inhabit the place eventually. Once, the number was indefinite; that it could neither be increased nor diminished. But now the number is decided. All infants will be saved. We are indeed told at last that none need go there without their choosers. If this be true, the world will be saved, for no being will voluntarily be miserable. Finally, we are informed that the number that will probably go to hell will be in proportion to the number executed among the whole human race! This is the greatest improvement.

Thus alterations will continually be made till a hell in a future world will no longer have an existence. We do not see how it is possible to make many more improvements without demolishing the whole superstructure. It will fall into ruins and oblivion with the mass of superstition that has so long shrouded our world in darkness and gloom. It will be found at last to be "an empty nothing without a habitation or a name."

Now we ask, why Christians find fault with our views? Why improve, at all, if we are wrong? For every step they take is towards the very doctrine we profess! Not that we would insinuate that we believe in no hell whatever. We believe in all that the Scriptures have revealed. But we are faithful to our liberal views, when at the same time Christendom is rapidly approaching the same result. If our doctrine be licentious, why then away from it as far as possible? For then, perhaps, we might approach the regions of purity and perfection. If the doctrine of the world's salvation be the worst doctrine ever preached, we ask what is the best? Certainly it must be the opposite and this is universal damnation! Go forth then, ye universal heralds of Christ, and preach the good tidings of a lost world! But we should have every objection against God's universal goodness is too absurd almost to be related. The following seems to us not unworthy of notice to close our present labour. Our opponents seem like mariners in a ship pointing out to others a supposed whirl pool, and all the time permitting the same current to carry them into the same destruction!

C. S.

TEMPERANCE ANECDOTE.—Two Orthodox women of this village, members of the Temperance Society, were recently very warmly engaged in conversation upon the subject of Temperance, when one says to the other, "Mrs. —, how long do you think it takes the perfumery of liquor to get out of a woman after one has left off drinking it?" "Well, I don't know," she replied, "how long it would," she said the other, with much vehemence of expression, "my husband has been a member of the Temperance Society three months, and his breath smells as strong of liquor as ever it did!"



## THE CHRONICLE.

"And catch the manners living as they rise."

GARDNER, FRIDAY, MARCH 2, 1832.

**MAINE LEGISLATURE.** It is reported that the Legislature will adjourn sine die about the middle of next week. Knowing something of the number and importance of several interesting subjects which ought to be deliberately settled before an adjournment, we should hardly think the Legislature would rise so soon as that without prejudicing the public interest. It is a safe policy to wait and work several weeks to get subjects fairly introduced before a Legislature and to turn them all over to the next Legislature for the sake of shortening the session a week or two. We believe that such a profitable economy. A week's delay now is worth more than three of the first weeks of a session.

**CHOLERA NOT CONTAGIOUS.** An opinion is gaining ground amongst the medical men of Europe, that the fatal cholera is not, after all, contagious. A letter has been published in the American papers from M. Chervin of Paris to Dr. Pascalis of New York, in which the former mentions several facts going to show that the disease is neither importable or contagious. Such accounts must diminish the terror felt in this country on account of the prevalence of the cholera.

The Senate of this State have voted to give Waterville College 2500 dollars. The Methodists do not apply for aid this year, they having secured last year 1000 annually for three years. How it will come out with Bowdoin and Westbrook it is now impossible to predict. We trust, if sectarian institutions are to be fed out of the public crib, all will be used alike, and that the only anti-sectarian Seminary in the State will not be neglected.

**Washington's birth day.** The Centennial celebration of the birth day of the Father of his Country was celebrated in almost all parts of the United States on the 22d ult. May another century find the people of this country equally devoted to the principles and memory of this great and good man.

The Legislature were in secret Session more or less on Tuesday and Wednesday last. It is conjectured that the subject relates to the North Eastern Boundary. In due time, no doubt, the injunctions of secrecy will be removed, and the people will be allowed to know what their servants have been doing in secret.

The snow in this region is now said to be four feet deep in the woods. Should this body of snow suddenly dissolve, the ice on the river being unusually thick and strong, we think a serious freshet must take place and injury be sustained from jams.

**"THE WORLD: as it is—and as it should be."** A new religious paper, with the above title, published by G. W. Denison, Esq. has been commenced at Philadelphia. The first number is respectable and editorial, as well as mechanical execution.

From the U. S. Telegraph.

**Apportionment of Representatives.**—A statement, among the present number of representatives of the several states, the number of each on the new ratio, 10,000, and the fractions of unrepresented population: No. by

Present No.	New Ratio.	Fractions.
Maine,	7	17,836
New Hampshire,	3	20,826
Massachusetts,	13	38,007
Rhode Island,	2	1,399
Connecticut,	6	11,465
Vermont,	5	42,147
New York,	34	51,101
New Jersey,	6	33,722
Pennsylvania,	26	12,472
Delaware,	1	27,732
Maryland,	9	24,243
Virginia,	22	21,803
South Carolina,	13	19,647
North Carolina,	9	23,745
Georgia,	7	511
Kentucky,	12	1,732
Tennessee,	9	5,663
Ohio,	14	29,582
Indiana,	3	9,100
Mississippi,	1	14,933
Illinois,	1	14,047
Louisiana,	3	28,804
Missouri,	1	35,019
Alabama,	3	24,093
		473,478

It will be observed that this ratio falls heavily upon England, the aggregate of whose fractions is 29,938.

**OLD THEY.**—There is a most comical sound in this region called *They*. It is the bottom of mischief, and delights in abusing the good people which appears to fall in with. No scandal is uttered, but *They* is given as the author. *They* said so and so. Two young people cannot look at each other in a friendly manner, but *They* takes up the subject, and between the two are pronounced to be engaged. If a marriage does not ensue, why *They* says the girl is a faithless wretch, and has broken terrible promises. A merchant can't look sober a few minutes. *They* say he is going to fail, and all his creditors set on, with a hue and cry and forty *bun bailiffs* look, because *They* say he is insolvent. He is a villain and ought to be hung without benefit of clergy; *They* say—*Standard*.

**COLOMBIA.** The foreign ministers were informed by a circular on the 23d Nov. of the retirement from the vice presidency of Gen. Alcala, and the appointment in his place of Don Olanog to which the ministers of the United States, Great Britain, France, and the Netherlands made suitable replies. On the 17th ult. appeared a decree of the convention, setting forth that whereas from the 17th of Nov. 1831, the central provinces of Colombia had been united into one independent state, bearing the name of New Granada, it was necessary that a constitution should be prepared for the same, which would be done as soon as possible; that of 1830 being, in the mean time, to be observed in all respects. All the subsequent acts are headed "Colombia, State of New Granada."—but we cannot find any desire is manifested for an union, under a federal government, with the other states. The convention seems to be active, engaged, and strong dispositions are shown to reform their ecclesiastical establishments. A project was before the convention for suppressing entirely all feast days, except Sundays. The Great number of those at present observed is declared to be injurious to the morals of the people, causing them to spend more time than half their time. Many convents have also been suppressed. [Globe.]

Grasshoppers were seen in abundance at Dennis, Cape Cod, 15th and 16th ult. as active as in summer.

## Maine Legislature.

IN SENATE

WEDNESDAY, Feb. 22.

Finally passed.

Resolve to admit James Curtiss to practice law.

Resolve in favor of town of Lincoln.

Resolve appointing a commission to establish dividing line between Hollis and Lyman. A bill was reported and read once abolishing the office of Reporter of Supreme Court, and another raising the salaries of the Judges; the chief Justice to \$1900, the others to \$1700 each.

On motion of Mr. SWEAT the Senate then went into secret session, and so continued until after one o'clock, when they adjourned.

THURSDAY, February 23.

Leave to withdraw was granted on petition of Gould Hathorn and others for a horse boat.

Resolve in favor of David Trask was postponed indefinitely.

The Committee on Literature and Literary Institutions, to whom was referred the petition of the trustees of Waterville College for aid, made a long report which was laid on the table, and 300 copies ordered to be printed.

Bill to abolish the office of reporter of the Supreme Court, increasing the salaries of the Judges, and requiring them to report their own decisions, was taken up.

Mr. GROTON moved an amendment, providing that the increase of the salaries of the Judges should not be deemed permanent, but continue no longer than while they performed the duty now done by the reporter.

Mr. BURNHAM believed a report necessary. He made some further remarks, and then, on his motion, the bill was laid on the table.

Passed to be engrossed.

Bill to establish the Oxford Canal Corporation.

Bill to preserve North Turner Bridge.

Bill in favor of Joseph D. Emery, J. Berry et al.

The greater portion of the forenoon was spent in secret session.

FRIDAY, Feb. 24.

Passed to be engrossed.—To admit J. T. Leavitt and A. Haynes to practice Law. Bill to appropriate the income of certain ministerial funds for the support of primary schools as taken into a new draft.

The Senate resumed the consideration of the bill to incorporate the Orono Bridge, and while the subject was under discussion the Senate adjourned.

SATURDAY, Feb. 25.

The bill regulating judicial process and proceedings (relating to the residence of paupers) came from the House non-concurred in. On motion of Mr. Thayer, the Senate voted to adhere, and Messrs. Boutelle and Keith were appointed a committee of conference.

Resolve in favor of Samuel Sevey and Thomas Trundy; for completing the Baring and Houlton road; were severally passed to be engrossed.

Reports and resolutions in favor of Bowdoin College and Gardiner Lyceum were ordered to be printed.

Anron Hobart and others had leave to withdraw petition; also Nathan Hills and others.

Bill exempting certain goods and chattels from exemption and distress was taken up.

Mr. MEQUIER moved to strike out that part of the bill which exempts 500 bushels of potatoes, and insert 100 bushels. He thought this was enough to exempt.

Mr. BURNHAM opposed; he said potatoes were of great importance to the people of the eastern portion of the State; the poor not only subsisted upon them to a great extent themselves, but fed their cattle and hogs with them.

Mr. TALBOT said potatoes were only a shilling a bushel, and the creditor could gain but little by attaching the potatoes of a debtor.

Mr. MEQUIER said this objection would apply to hay and many other things: there were poor creditors as well as poor debtors; if the poor creditor could attach two or three hundred bushels of potatoes which the debtor might have more than he wanted, he could then get his pay.

Mr. BURNHAM argued strenuously against the amendment; potatoes were perishable; hay was not so much so. He spoke of the disposition of the avaricious creditor to strip the poor man.

The amendment was rejected.

Mr. BURNHAM spoke in favor of carrying the bill into effect immediately on its passage, but Messrs. Hodgman and Thayer having stated various objections to that course, Mr. BURNHAM withdrew his motion and the bill passed to be engrossed.

The bill for the preservation of roads was taken up. It provides a bounty of \$4 for every pair of cart or wagon wheels six inches in width, which any owner may procure before the 1st of April 1833; \$2 for every pair on or before the 1st of April 1834; and after the 1st of April 1835, a fine of \$10 is imposed for every pair of narrow rimmed wheels used on any public road; not including such as may be used on or about a man's farm.

Mr. EASTMAN moved to strike out six inches as the width of the wheels and insert five. He thought this would answer every purpose and save a good deal of expense. He also moved to reduce the bounty from \$4 to \$3.

Mr. TALBOT was not so friendly to the bill at any rate, but was opposed to the first amendment. He was much inclined to believe that the same money to be paid for bounties would be of quite as much utility if expended on roads; but if we were to pay such bounties, the wheels ought to be wide enough to answer the purpose intended.

Mr. BURNHAM opposed the amendments. He urged the importance of the bill and said it would be impossible ever to have good roads, especially in his section of the country where the soil was soft or clayey, while narrow wheels were used.

Mr. TALBOT objected to that provision of the bill which imposes a fine of \$10 for using narrow wheels.

Mr. INGALLS opposed the amendments and on his motion the bill was laid on the table and 500 copies ordered to be printed.

Bill to incorporate a manufacturing company near Portland with a capital of \$500,000 passed to be engrossed, after some amendments. It is intended for the manufacture of cotton, woollen and silk.

HOUSE.

WEDNESDAY, February 22.

The Speaker being absent on account of indisposition, Mr. CLIFFORD was elected Speaker pro tem.

The bill granting further powers to the Kennebec Boom Corporation was then on

motion of Mr. Dummer taken up and the House was engaged the whole forenoon in considering the amendment proposed by the Senate. The amendment was supported by Messrs. Williams, Webster and Clark, and opposed by Mr. Pierce of Gorham. The debate was continued all the afternoon until evening, when the house non-concurred with the Senate in the amendment to strike out Brown's Island, by a vote of 75 to 63. Mr. Watts gave notice that he should to-morrow move a reconsideration.

THURSDAY, February 23.

The boom question was again taken up and Mr. Clark made a long argument. Mr. Knowlton said the gentleman from Hallowell had used the word *suppose* about twenty-five times. He (Mr. K.) would suppose too. He supposed that the House acted understandingly in voting for the boom, and he supposed they were right, and he should vote so again. Mr. Clark said the gentleman from Montville appeared to have been all the time acting upon *supposition*. He had been wandering to and fro, and at last by the way of N. Hampshire he had got into the Boom.

After two ineffectual attempts to adjourn, the question was taken on reconsideration, and decided in the affirmative, 76 to 75, the Speaker voting in the affirmative.

In the afternoon the debate was continued on the amendment of the Senate, the House refusing to concur by a vote of 76 to 76. Mr. MAGOUN moved the indefinite postponement, which was negatived, 86 to 82. The bill having been read a second time, Mr. Dummer moved to recommit it to the committee with instructions to report whether there are not suitable places for a boom above Augusta bridge. This motion was supported by Williams, Dummer, Phelps and Jarvis, and opposed by Pierce and Ciley, and lost, 62 to 83.

Mr. Washburn proposed an amendment making the corporation liable for all damages the boom may occasion—which was adopted by the casting vote of the Speaker.—To-morrow at 11 o'clock was assigned for the third reading.

A message was received from the Governor, transmitting the resolutions of the Legislature of Massachusetts, on the subject of the Northeastern Boundary, together with the report of Gorham Parks, Esq., all of which were committed to the committee who have under consideration so much of the Governor's message as relates to the subject.

FRIDAY, February 24.

The Boom bill was reported by the committee in the third reading. One or two amendments were proposed, and the bill and amendments were laid on the table, and Tuesday at 10 o'clock, and assigned for the further consideration of the subject.

The bill regulating fees in the collection of debts was taken up. The bill was opposed by Messrs. Ciley, Dane, Clifford and Fessenden, each and all of whom contended that this bill would increase litigation and costs and would be adverse to the interests of the community. Mr. Knowlton also opposed the bill. The bill was then recommitted to the select committee.

Passed to be enacted.

Act additional to regulate the inspection of Beef and Pork; Additional respecting the Municipal Court; To incorporate Manufacturers' and Traders' Bank.

Resolve in favor of O. Hill; in favor of Machas Port; in favor of town of Etta; in favor of Deane and Kavenagh; Resolves respecting the U. S. Bank.

SATURDAY, February 25.

Finally passed.

Bill to incorporate the City of Portland. Bill to appropriate the income of certain ministerial funds for the support of Primary Schools was read twice and time assigned.

Act to provide for the general vaccination of inhabitants of the State of Maine was read twice and the house refused to give it a third reading.

Leave to withdraw petition was granted to select men of Brunswick.

A message was received from the Senate announcing to the House that the Senate non-concurred with the House in referring to the next Legislature, the resolve to provide for the erection of a monument over the remains of the late Governor Lincoln, and had appointed Messrs. Keith, Emerson, and Thayer conferees on the part of the Senate. The House voted to adhere to their former vote, and appointed Messrs. Shaw of Sanford, Knowlton, and Doane conferees to meet those on the part of the Senate.

THE NEW MILITIA BILL.

The Military Committee made a report to the House of Representatives on Tuesday last, accompanied by a bill, the principal provisions are as follows:

Section 1—Provides for an Inspection by companies on the second Tuesday of June, instead of the time now fixed by law for that purpose.

Section 2—That each non-commissioned officer and soldier shall be furnished by the State with six ounces of gunpowder made into cartridges for experimental gunnery, on the day of Regimental Review.

Section 3—That to every officer, non-commissioned officer, musician and private, who shall actually appear, equipped for duty, on the day of Regimental review, there shall be paid the sum of fifty cents each.

Section 4—Imposes a fine of five dollars on Clerks for unreasonably refusing to prosecute for fines incurred by virtue of this act, &c. In case there is no clerk, then the commanding officers of companies are to prosecute—neglecting so to do to be subjected to trial by Court-Martial.

Section 5—Commissions of Commanding Officers of Companies to be deemed sufficient evidence of the organization of companies, in actions for the recovery of fines, &c.

Section 6—Commanding officers of Regiments to report companies neglecting or refusing to elect officers to the Commander in Chief, who is required to disband such company and enrol the members thereof in the oldest adjoining standing company.

Section 7—Makes it the duty of commanding officers of Regiments to call out, on Thursday next succeeding the first Monday of September, at some convenient place, within the limits of the Regiments, all the officers and non-commissioned officers, including staff officers, for the purpose of instructing them in military duty exercises—to be equipped as privates in the Infantry, or corps, to which they belong. Six hours, at least, to be devoted to drill, commencing at nine o'clock in the morning. Officers neglecting to attend the drills to be removed forthwith from office.

Section 8—Courts-Martial to consist of three members, to be detailed by the Commander-in-Chief, from the Division to which the officer to be tried belongs.

Section 9—Officers found guilty by a Court Martial, to pay a fine of no less than twenty-five dollars, nor more than one hundred dollars, to be sued for and recovered by an action of debt, by the Division Advocate, for the use of the State.

Section 10—Selectmen and Assessors of towns and plantations to define the limits of companies of Infantry, &c.

Section 11 provides that any person elected to office in any company of Militia shall have one hour in which to accept or refuse.

Section 12 contains provisions respecting the powder directed to be furnished by section two.

Section 13 repeals all acts and parts of acts inconsistent with this bill.—*Argus*.

**CAUTION.** Many of our citizens will recollect seeing here a week or two since—a sleek quaker-looking glib tongued man, offering for sale the patent right of a "Self-Sharpening Plough." By the following letter which has been received by the Post Master of this place from a respectable source in N. H. it would seem to be well for people to keep a sharp look out for him.

N. H. Feb. 24, 1832.

Dear Sir—I have lately understood that a man by the name of Dr. Job Norton, has been in your section of the country selling a patent right for *Ploughs*—I feel it my duty to give information that he has been arrested in this place for selling this county two or three times—and has given bonds in the sum of five hundred dollars. He has also been followed by a man from Concord in this State, and taken at Westfield, Mass. and given bonds in the sum of two thousand dollars, for selling two or three other counties twice. A man has been here from Massachusetts, who says he has purchased of him all the State of Maine and New Hampshire. There can be no doubt of his being a *finished* *Scindler*.

He has gone into the State of New York, but can be found, if necessary. I give this information for the benefit of all who may be concerned in your part of the country.

A letter from Valparaiso, Nov. 18th, says—Our countryman, Mr. J. N. Reynolds, already known to the public through his connection with Mr. Symmes in his theory of the earth, is at present here. He has travelled over a large portion of Chili, studying the resources of the country and its natural history. He has already a large collection of birds and plants, which he is rapidly increasing, and I have no doubt, in a short period, will be the best ever a sale. The notes he has taken will furnish the world with more correct information than has been given to us for many years. In his labors he is indefatigable, and I hope he may be amply remunerated for his toil and expense in his scientific researches, by a discerning public. He has already several new species of birds, and many plants, which will be appreciated by the learned in the United States and Europe.

**THE POLES.**—A memorial has recently been circulating in Baltimore for signatures, praying Congress to "designate for the Poles, in such manner as may be deemed most proper, at least ten miles square in the north-western portion of our territory. Then, in a few years, the countrymen of Kosciusko may, in the land of Washington, see a free and happy Warsaw, and an American Vistula, sweep its treasures to the ocean. Then, in no very distant time, we may expect too see the state of Poland incorporated into our union."

**RECIPE FOR HARNESSE MAKER'S JET.**—Take one drachm of Indigo, one quarter of an ounce of Isinglass, one half an ounce of soft soap, four ounces of glue, a few log-wood raspings and one quart of vinegar, boil the whole together, over a slow fire till reduced to one pint. A small quantity is then taken up on a piece of clean sponge, and thinly applied to Harnesses, Boots, &c. taking care that they are previously well cleaned.

**IMPORTANT TO EDITORS.**—An action has lately been brought in Paris by the Gazette de France against the Constitutionnel, for defamation. The Court dismissed the complaint with costs, on the ground that no defamation can exist in the reproaches addressed by the editor of one political journal to the editor of another political journal.

**EASILY ACCOMMODATED.**—A young lady who was learning to act in tragedy, was asked by her teacher what she would say to a lover who had been unfaithful, and treated her in the most scandalous manner. "I should say nothing," replied the lady; "I should get another."

**RATTLESLAKE.**—Mr. Audubon the Ornithologist, states in a letter from the South, that he has discovered an extraordinary fact in the habits of this reptile which abounds in the Florida. It is that they frequently swim across the salt rivers, which divide in a continued line the main from the sea islands.—in some instances they swim fully a mile!

For five years passed Charleston, S. C. has been wonderfully exempted from destructive fires; but one house of value has been consumed; and its loss was 11-13ths of the whole loss during that period. Thus a city of 35,000 inhabitants, including the suburbs, has lost but \$2600 by fire in five years. In 1828 there was neither fire nor alarm.

**Mulberry Trees.** Mr. Porteus Johnson of Jackson in this State, advertises young mulberry trees for sale, at ten dollars per hundred.

**A MERCANTILE PAUSE.** "Has your master failed?" inquired one Pearl-street clerk of another, a few nights since, on their meeting in a large party.

"Why no, not exactly," responded the other, who was something of an exquisite, "he has only wet with a mercantile pause."

If ink would keep away the cholera, surely it has done its part, there having been no less than 227 works upon the subject published in England and elsewhere within the last few months.

**NEWSPAPER PATRONAGE.**—The editor of the Gloucester Telegraph in alluding to the patronage of his paper, says, it has 1200 borrowers, but the number of subscribers is too small to be mentioned.

**EAGLE.** Mr. Pinkham of Sidney, lately killed a *Bald Eagle* whose wings when extended measured seven feet from tip to tip, and weighing twelve pounds.

## APPOINTMENTS.

Rev. CHARLES SPEAR of Brewster, Mass. is expected to preach in Waterville on Sunday next.

Mr. DANIEL WINSLOW is our Agent for Portland. Subscribers, there, and in that vicinity,—who have not other convenient modes of remitting—are respectfully requested to make payment to him.

## MARRIED.

In Augusta, Mr. John Starkey, of Vassalboro', to Miss Dorcas Black.

In Athens, Mr. Elijah A. Hussey to Miss Louisa P. Marsh.

In China, on the 8th ult. by Pelatiah Pierce, Esq. Mr. Calvin Gould to Miss Elizabeth Lancaster, both of Vassalboro'.

On the 6th inst. Mr. John Pierce, Jr. of Windsor, to Miss Lydia Ann Downs of Vassalboro'.

In Winslow, Mr. Taylor Crowell to Miss Elizabeth Crowell.

In Hallowell, Mr. Benj. F. Melvin to Miss Louisa Cram.

In Belfast, Mr. George Watson to Miss Margaret Davis.

In Parsonsfield, Dr. Samuel Bradbury to Miss Susan Brackett.

## DIED.

In Richmond, Mrs. Betsey, wife of Capt. Jabez R. Blanchard, aged 32.

In Hallowell, Mrs. Mary C. wife of Mr. Israel Hutchinson, Jr. aged 34.

At New Orleans, of small pox, Stacy Ballard, son of the late Capt. Calvin Ballard, of Hallowell.

In Union, Mrs. Rebecca Daggett, aged 78.

In Belfast, Capt. Samuel Rutman, Jr. aged 39.

In Topsham, Gen. John Wilson, aged 52.

## Just Received

At the Universalist Bookstore, Portland, Maine work—A Sermon delivered at the funeral of Rev. ALFRED V. BASKETT, by Thomas Whittemore—Smith on Divine Government, for sale by the doz. at publisher's prices. A new supply of the life of Rev. John Murray—Balfour's Essays, &c. &c. Orders carefully attended to. MENZIES RAYNER, Jr. Portland, March 1, 1832.

## COMMISSIONER'S NOTICE.

WE the subscribers, having been appointed by the Hon. JEREMIAH BAILEY, Esq. Judge of Probate for the county of Lincoln, to receive and examine the claims of the several creditors to the estate of BENJAMIN THOMPSON, late of Bath, deceased, represented insolvent, hereby give notice that six months are allowed to said creditors to bring in and prove their claims; and that we shall attend that service at the dwelling of JOSIAH LIBBY, innholder, at Wales, on the third and fourth Saturdays in August next, at four o'clock in the afternoon.

JOSIAH LIBBY,

JOSEPH SMALL.

Wales, Feb. 27, 1832.

## COMMISSIONER'S NOTICE.

THE subscribers having been appointed by the Hon. JEREMIAH BAILEY, Judge of Probate for the County of Lincoln, Commissioners to receive and examine all the claims of the creditors to the Estate of RICHARD THOMPSON, late of Wales in said County, yeoman, deceased, represented insolvent, hereby give notice that six months from the twenty-first day of February instant, are allowed said Creditors to bring in and prove their claims.—And we will attend that duty at the house of JOSIAH LIBBY, innholder in said Wales, on the last Saturdays of May and July next, from two to six o'clock in the afternoon.

JOSIAH LIBBY,

DAVID PLUMER, } Commissioners.

Wales, Feb. 21, 1832.

## Steam Boat Notice.

THE stockholders of the Steam Boat Branch of Gardner, Waterville and Boston Packet Company are hereby notified, that their annual meeting for the choice of officers, and the transaction of other business, stands adjourned to Saturday the 17th day of March next, at two o'clock, P. M. and to the Inn of George Shaw in Gardner.

P. SHELTON, Sec'y.</



## POETRY.

From the Independent Messenger.

## ORIGINAL HYMN.

Sung by the children of the Sabbath School connected with Rev. Mr. DEAN'S Church and Society, at the annual examination.

BY JOHN C. PARK, ESQ.

Great God of innocence! to thee  
With filial love we bend the knee;  
And thus we own with humble heart,  
How great—how good—how kind thou art!

Our early days to thee we give;  
Teach us through life, with thee to live;  
Teach us that hearts to virtue given,  
Will gain the path that leads to Heaven.

"Of such thy kingdom," thou dost say,  
When in thy arms an infant lay;  
Oh, then direct our hearts to thee,  
And grant us infant purity.

Thy blessing, sov'reign Lord, with prayer,  
We ask on those whose anxious care  
Watch'd o'er our infant couch, to bless  
The tedious hours of helplessness.

When Death shall claim thee as his own,  
And all but heavenly hopes have flown,  
Our youthful thanks for blessings given,  
Shall wait their souls to joy in heaven!

## HYMN.

Sung at the Dedication of a Church at Plymouth, Ms.

BY REV. J. PIERPONT.

The winds and waves were roaring,  
The Pilgrims met for prayer,  
And here their God adoring,  
They stood, in open air.

When breaking day they greeted,  
And when its close was calm,  
The leafless woods repeated  
The music of their psalm.

Not thus, O God, to praise thee,  
Do we, thy children, throng;  
The temple's arch we raise thee  
Gives back our choral song.

Yet, on the winds, that bore thee  
Their worship and their prayers,  
May ours come up before thee,  
From hearts as true as theirs!

What have we, Lord, to bind us  
To this, the Pilgrim's shore?  
Their hill of graves behind us,  
Their watery way before.

The windy surge, that dashes  
Against the rocks they trod,  
Their memory, and their ashes—  
Be thou their guard, O God!

We would not, Holy Father,  
Forake this hall of prayer,  
Till on that shore we gather  
Where graves and griefs are not;

The shore, where true devotion  
Shall rear no pillared shrine,  
And see no other ocean  
Than that of love divine.

## MISCELLANY.

## THE GHOST.

THIS about twenty years since Abel, a short, round faced, merry old soldier of the revolutionary war, was wedded to a most abominable shrew—the temper of Shakspeare's Catharine, could no more be compared with her's, than mine with Lucifer's: her eye was like a weazel's—she had a bash face, like a cranberry marsh all spread with spots of white and red, as if she had the measles: with hair of the color of a wisp of straw, and a disposition like a cross-cut saw. The appellation of this lovely dame was Ann, or Nancy—don't forget the name.

Her brother, David, was a tall good looking chap, and that was all: one of your great big nothings, as we say in Rhode Island, picking up old jokes, and cracking them on other folks. Well, David undertook one night to play the ghost, and frighten Abel whom he knew would be returning from a journey through a grove of forest wood, that stood below the house some distance—half a mile or so. With a long taper just made to cover a wig nearly as large over as a corn basket, and a sheet with both ends made to meet across his breast: (the way in which ghosts are always dressed: he took his station near a huge oak tree, whence he could overlook the road, and see whatever might appear.

It happened, that, about an hour before, friend Abel had left the table of an inn, where he had made a halt with his horse and wagon, to taste a flaggon of malt liquor, and so forth; which being done he went on, caring no more for twenty ghosts than if they were so many posts.

David was nearly tired of waiting—his patience was abating: at length he heard the careless tone of his kinsman's voice; and then, the noise of the wagon wheels among the stones.

Abel was quite elevated, and was roaring with all his might, and pouring out, in great confusion scraps of old songs, made in "the revolution." His head was full of Bunker Hill and Trenton; and still he went on, searing the poor whip-poor-wills among the trees, with rhymes like these:

"See the Yankees  
Leave the hill,  
With their baggages declining,  
With lopp'd down hats,  
And leather apons shining."

"See the Yankees—whoo! why, what is that?" said Abel, starting like a cat, as slowly on the fearful figure strode into the middle of the road. "My conscience! what a suit of clothes! some crazy fellow I suppose—halo, friend, what's your name; by the powers of gin, that's a strange dress to travel in."

"Be silent, Abel, for I have now come to read your doom: then hearken, while your fate I now declare, I am a spirit!"—"I suppose you are; but you'll not hurt me, and I'll tell you why, here is a fact which you cannot deny; all spirits must be either bad or good—that's understood; and, you be good or evil, I am sure; if a good spirit, I am good; if evil, and I don't know but you may be the Devil—if that's the case, you'll recollect, I fancy, that I am married to your sister Nancy?"—Old Scrap Book.

From the Salem Observer.

True Greatness and Little Greatness.  
A friend related to us, the other day, the following anecdote which is altogether fact. A few years since, he was passing up the Hudson river, in a steam boat, on his way

to Albany. Among the crowd of passengers, there was a young man, elegantly dressed, and of a handsome person, but of very consequential manners; and who, in his own view, cut a very important figure with fine exterior, swelling strut, and conceited remarks. At the summons for dinner he took his seat near the head of the table, and not far from our informant. The captain of the steam boat, soon after conducted to the head of the table a very respectable looking gentleman in a plain suit of black cloth, who with much ease and politeness began to officiate in the duties of his station. Our gentleman of velvet and lawn after peering over the table with an important and dissatisfied look, began to mutter some expressions of "miserable table—d—n cooking on board the steamers—must have reform," &c. The gentleman at the head of the table, very politely proffered him from every dish—but nothing would suit him—"he was very sorry he could not meet his wishes, he found the dishes excellent for his part, &c."

Our epicurean, after abusing the waiters, and nibbling a piece of cracker and cheese, tipped his brandy and water, and left the table in disgust,—much to the gratification of the passengers. On the deck, after dinner, our informant inquired of a fellow passenger who this overbearing and hard-to-be-satisfied personage was—a journeyman hatter of the city. And who was the polite, affable and easily satisfied gentleman at the head of the table?—the Hon. De Witt Clinton, at that time the Governor of the State. Soon after our gentlemen of fur and felt, happened to hear the other gentleman addressed by the title of Gov. Clinton;—after a sudden and convulsive strain of the eyes, he dropt his head and slunk away, and was not again seen until smuggling himself out of the steam boat at the landing in Albany.

FROM THE OLIVE BRANCH.  
ORIGINAL ANECDOTE.

Capt. Henry Lovejoy, a man of much coolness and decision, had his dwelling in this town at what is now called the West Parish Village. In the year 1746-7, a party of Indians being in this vicinity, Capt. Lovejoy had occasion to attend a meeting of the inhabitants at the village to concert measures of defence against them. Evening approaching before he had prepared to return home, he was advised by his friends to tarry for the night; but Capt. L. persisted in his determination to pass the night at his own residence. Accordingly with his musket in his hand, he bestrided his horse amid the hearty wishes of his townsmen for his safety, and proceeded on his way homeward. The pathway which he had to travel, led across a bridge erected at the height of ten or twelve feet from the brook which flowed along beneath it. Under this bridge some two or three Indians, knowing that Capt. L. was absent from home, had secreted themselves, that they might, as they afterwards said; have a "shoot" at him. Lovejoy suspected if the Indians waited in ambush for him, it was at the above named bridge. Consequently, having recourse to stratagem, he set his horse into a smart trot, and when near the bridge, in a shrill tone, gave the word of command: "Fire upon them and rush on." The Indians thinking themselves discovered by a party of soldiers, kept silence, permitting Capt. L. to pass unmolested. But the Indians were not to be discouraged by this mishap. They thought, as a matter of course, that the Captain or some other person would turn the horse into the pasture—Thither they repaired with the expectation of having a "shoot" at some one but they were too late. As Lovejoy was letting down the bars, the sudden tinkling of the cow-bell gave notice that the Indians were in the pasture; and slipping the bridle from the horse, he made his way towards his house as fast as possible. But fearing he might be overtaken, he threw himself beside a windfall that lay near the path and waited the event. In a moment two Indians passed in full pursuit, and so near that he might have reached them with his gun. In this inevitable situation Capt. Lovejoy continued till the return of the Indians; who soon passed at a slow pace, "jabbering" their disappointment in no very pleasant tones—leaving him to make the best of his way home.

FROM THE EXETER (N. H.) NEWS LETTER.  
OLDEN TIMES.

We lately gave to the public some extracts from the early Judicial records of Massachusetts, or as the gentlemen of the Bar would say—Reports of cases decided in that Province. There are sundry early decisions in our own Courts equally deserving attention; among which, perhaps may be classed the following:

1654. The Court doth order that Jane Berry is to acknowledge that she hath dun Goodman Abbit wrong in dealing without witness.

Sarah Abbit is to acknowledge that she hath dun goodwife Berry wrong in evil speeches.

1655. The Grand Jury do present Thomas Furson for swearing "by God" and cursing his wife in saying "a pox take her." Sentenced to pay ten shillings and to be bound unto his good behaviour in a bond of ten pounds.

The Grand Jury do present the wife of Mathew Gibles for swearing, and reviling the Constable when he came for the rates, and likewise railing on the prudeshall men and their wives. Sentenced to be whipped seven stripes or to be redeemed with forty shillings, and to be bound to her good behaviour.

The Jury do present Jane Berry for telling a lie.

The Grand Jury do present Jane Canney, the wife of Thomas Canney, for beating her son-in-law Jeremy Tibbets and his wife, and likewise for striking her husband in a canoe, and giving him reviling speeches. Admonished by the Court, and to pay two shillings and sixpence.

The Grand Jury do present Philip Edgerly for threatening his wife to break her neck if she would not go out of doors; that for fear she came into Goodman Beard's house in the night on the Lord's day, as she complained to William Beard the next morning. Sentenced to be bound to his good behaviour in a bond of forty pounds.

Philip Edgerly for giving out reproachful speeches against the Worshipful Captain Weggen, is sentenced by the Court to make a public acknowledgment three several public days; the first day in the head of the train band; the other two days are to be the most public meeting days in Dover, when Oyster river people shall be there present; which is to be done within four months after this present day, and in case he doth not perform as aforesaid, he is to be whipped not exceeding ten stripes, and to be fined five pounds to the County.

Jane Walford being brought to this Court (June 26, 1652) upon suspicion of witchcraft, is to continue bound until the next Court at Dover, to be responsive.—Jeremy Walford [her son] is bound in a bond of twenty pounds for her appearance.

An Old Family. There is a family in the rear of the Post Office, that has for the last few days attracted much attention.—It is composed of a sow with a litter of pigs, together with two fine pointer puppies; who in consequence of the inclemency of the season, and the comfortable appearance of the pigs, have been induced to leave their own mother, and turn in cosily with them. The sow seems perfectly reconciled to the new comers; and there is some doubt whether she is able to distinguish pig from puppy. Be that as it may, they are on the best of terms except at meal times, when they invariably have a regular set-to. The pigs no sooner commence sucking, than the puppies seize them by the ears, biting and tugging until they are forced to quit their stations, which they do with squealing reluctance. The pups are in their turn rooted away by the pigs, and the same scene is acted over and over again, until both parties are full fed. Catkill Recorder.

## AGRICULTURE.

From Dickinson's Address.

## GOOD HUSBANDRY.

Good fences are essential to good husbandry.

1. They save time. The husbandman, who is obliged to leave his team or his labor, and travel to a distant field, to drive out intruding cattle, loses much valuable time, which he knows not how to spare.

2. Good fences protect and secure crops, the fruit and just reward of toil and care; and prevent the pain of seeing them carelessly wasted or destroyed; and in this way, lighten care, and sweeten the hours of rest.

3. Good fences prevent unkind feelings among neighbors; and not unfrequently, vexatious and expensive lawsuits—the evils of which are sometimes seen, and felt, by the next generation.

4. Good fences are an ornament to a farm. An extended plane—an unbroken view of a lake, or an ocean, produces painful sensations; while a landscape, interspersed with hills, and meadows, and forests, and cleared fields, excites lively emotions. Such is the pleasure arising from the view of a neatly and well fenced farm; associated, as it always will be, with considerations of security and profit—and the certainty of finding every ox, and horse, and cow, in his own pasture.

Thirdly. The use of manure is another characteristic of good husbandry.

Most of the soils in New England, and within the limits of this society, require this nourishment and support. And this necessity will always make this a highly favored land. Wherever manure is required, in order to produce good crops, and to constitute good husbandry, there will be, of necessity, industry, economy, and consequent wealth, with domestic happiness. If it should be inquired, what has converted the native barrenness of the counties of Essex and Norfolk, into luxuriant fields and gardens—the answer is, a soil requiring manure, with industry. If it should be further inquired, what has made the inhabitants of these counties, prosperous, independent, and happy? the answer is, a soil requiring manure, with industry and economy. A young man, aspiring at vigor of body, independence of mind, and prosperity, with long life, ought, in choosing his settlement, to select a soil, not too barren to reward his industry; yet requiring manure to render it productive. Much of the land in New England answers this description.

In most of the Western States, manure is esteemed of no value. It is suffered, either to accumulate about their barns and hovels, for years; or is thrown into their creeks, as a nuisance. I have, however, never seen this, without witnessing, at the same time, weeds, and wild growth, as rank and luxuriant, as the cornblades, or stalks of wheat; with miserable husbandry.

That a soil so rich, as to require no manure under the hand of a skillful cultivator, will produce sloth with its kindred vices, is a principle, as unvarying as the laws of Nature. The barrenness of New England, which is not unfrequently spoken of at the West, is one of the most distinguished blessings of this enviable land.

While the cultivator of the rich alluvials, and extensive prairies of the West, shall be pale with ague, and inactive and slothful, by reason of the richness of his soil, his farm unfenced, and overspread with weeds and wild growth; the more favored son of New England shall be muscular and strong, energetic and enterprising, intelligent and moral; enjoying the fruits of his industry, in a salubrious atmosphere, and blessed with a surrounding group of healthful, intelligent, well instructed children. Nature is uniform in her operations. A soil so rich as the valley of the Mississippi, has every where produced the consequences of idleness—Men will not work hard when they can live easy.

## SHEEP.

Mr. Barleigh—Permit me through the medium of your paper, to say a few words on the management of sheep. Being in the habit of keeping large flocks of sheep I will state my opinion in respect to the management of them. They require as much water according to their size as cattle, and should have it as regularly; they should be kept in a yard by themselves, as they are very subject to be injured by cattle especially when with lamb. Ewes should have a few potatoes and a little salt, the three months of winter. I have managed in this way for a number of years, and have never lost a lamb. Sheep should not be let to run at random too early in the spring, as they are very liable to eat of the plant called "Kill lamb,"—it can be killed by mowing three years successively. They should be pastured where they can get water, but it is not of so much consequence as in winter, for in hot weather they feed when the dew is on.

Tar should be rubbed on the noses of the sheep, six or seven times in the course of the summer and fall, to prevent the effects of the flies, that deposit their eggs there, and which generally occasion their death.—A Farmer of Winslow.

## SCHOOL.

H. HOLMES would respectfully give notice, that the Spring term of his SCHOOL will commence on the 20th of February next; where the following branches will be taught, viz.—Reading; Writing; Arithmetic; Geography; English Grammar; French; Latin and Greek Language; Surveying; Navigation; Linear, Isometrical and Perspective Drawing and their application to Architectural and Mechanical designs. Chemistry and the elements of Natural History will be taught to those who may wish instruction therein. He has been to considerable expense and trouble to fit up a chemical apparatus, which will be at the service of those who are pursuing chemistry.

For the common studies \$3.00 per quarter. For the foregoing, including, &c. Chemistry, Drawing and Natural History, \$4.00 per term. Should forty permanent scholars be obtained, a competent assistant will be employed. Gardiner, January 26, 1832.

## Assignee's Sale.

THE NEW BRICK DWELLING HOUSE, formerly occupied by Mr. WM. C. FERRIS, situated in the village of Gardiner, with all the land and out buildings thereon attached.

The house contains two parlors, two sitting rooms, two kitchens, three sleeping rooms and two chambers, all of which are finished in good style. There is also attached to the house a good stable and Wood house, with a good well of water and a Cistern for rain water with pumps, &c. under cover; and in front of the house is a small garden. The house is so planned that it may be occupied by two families if desirable and be entirely separate from each other.

The above estate is pleasantly situated and is considered a very eligible residence for a gentleman family, and will be sold on the most favorable terms to close a concern.

For further particulars please apply to SAM'L J. BRIDGE, Assignee, Boston, or Mr. JAMES BOWMAN, Gardiner.

Jan. 28, 1832.

## NOTICE.

KENNEBEC, 55.

TAKEN on execution and will be sold at public Auction at the Gardiner Hotel, kept by George Shaw of Gardiner, on Sunday the 10th day of March, at ten o'clock in the forenoon, all the right in equity, which GEORGE BRASS, Jr. has of redeeming the following described real estate, situated in Gardiner, viz:—the westerly portion of twenty five acres, of land situated on the Litchfield Road so called, and being the same land which said BRASS now lives on.

JESSE GOULD, Dep'y. Shff.

January 19, 1832.

## New-England Magazine.

THIS DAY PUBLISHED BY J. T. & E. BUCKINGHAM, No. VII. of the NEW-ENGLAND MAGAZINE, for January, 1832.

## CONTENTS.

ORIGINAL PAPERS.—ART. I. The New Year; II. The Masked Cavalier; III. A belief in Ghosts, consistent with Reason; IV. The American Colonization Society; V. Hyacinth to Plutus; VI. Feeling and Sentiment; VII. The Emigrants of Death; VIII. Domestic Architecture; IX. The Dilemma; X. Virginia; XI. Old Fools; XII. The Song of the Fairies; XIII. Letters from Ohio, No. 4; XIV. The Progress of Rhetoric; XV. Dead Letters Revived; XVI. The Hebrew Minerva's Legend; XVII. A Legend of Christmas Eve; XVIII. Legend; XIX. Sonnet; XX. To Mary; XXI. A Brief Farewell; XXII. MONTHLY RECORD. POLITICS AND STATISTICS. United States: New-Hampshire; Vermont; Massachusetts; Connecticut; Pennsylvania; Maryland; South Carolina; Georgia; Kentucky; Ohio; Illinois; Michigan; Territory of Huron.

XXIII. LITERARY NOTICES.—The Bravo: A Tale, by the author of the Spy, Red Rover, &c.; The History of America, by Thomas F. Gordon; A Guide for Emigrants, by J. M. Peck; Cobb's Silk Manual; The Cabinet of Natural History, and American Rural Sports; The American Annual Register, for 1829-30.

XXIV. MISCELLANIES. Petrified Forest; Pyramids of Teotihuacan in Mexico; Maternal Tenderness in a Sparrow; Fayetteville's Discovery.

XXV. OBITUARY NOTICES.

XXVI. LITERARY INTELLIGENCE.

Subscriptions received by P. SHELTON, Gardiner, Boston, Jan. 2, 1832.

## Removal.

THE Universalist Bookstore, Portland, Maine, is removed to No. 6, Exchange street, 6 doors from Middle street. A general assortment of Universalist publications, Miscellaneous, School Books, Stationery, &c. &c. at the lowest prices.

N. B. All orders from the country carefully attended to. MEZIES RAYNER, Jr., Portland, Feb. 10, 1832.

## CHURCH MUSIC—sixty

## new tunes.

JUST received the twenty first Edition of the BRIDGEWATER COLLECTION, containing sixty new tunes and otherwise greatly improved. For sale by WILLIAM PALMER. Also, Zeurer's new Church Music, consisting of Chants, Anthems, &c. Gardiner, February 9, 1832.

## "THE AMERICAN FARMER."

A neat weekly paper in quarto form, edited by I. IRVING HITCHCOCK, at \$5 per annum. It is devoted exclusively to agriculture, horticulture, and rural and domestic economy. It contains, every week the prices current, in the commercial markets, of the principal commodities which farmers want to buy or sell, and such intelligence as regards the current value of their produce. Contents of No. 46. Vol. 13. Chess or Wheat? State Agricultural Societies—on the culture of the marix Gallien, employed as a Hedge—culture of the paragon—Fruit Trees—Grape Vines—Insurance of Fishermen—Hunting by hot water—Stealing Frogs—Apples of Sodom—Chester County, Pennsylvania—Fish Ponds—Editorial—Prices Current of country produce in the New York and Baltimore markets—Advertisements.

Those who wish to see the American Farmer, with a view of subscribing for it, may address the publisher by mail, (free of postage) who will send a specimen of the work containing terms, &c. for examination. All postmasters are agents for the work.

## Cabinet Furniture, Chairs, &amp;c.

WEBBER & JONES, Cabinet Makers and Turners, have constantly for sale, at their warehouse, Water-street, Gardiner, a general assortment of CABINET FURNITURE, CHAIRS, &c. as cheap as they can be purchased on credit, among which are—

Bureaus,	do.	do.	do.
Secretaries,	do.	do.	do.
Common Dining Chairs,	do.	do.	do.
Patent Seat Rocking do.	do.	do.	do.
Common Rocking do.	do.	do.	do.
Settees,	do.	do.	do.
Painted Wash Stands,	do.	do.	do.
do. Sinks,	do.	do.	do.
do. Toilet Tables,	do.	do.	do.
High Post Bedsteads,	do.	do.	do.
Field do.	do.	do.	do.
French do.	do.	do.	do.
Low Post do.	do.	do.	do.
Cot do.	do.	do.	do.

W. & J. execute all kinds of TURNING in wood on the most favorable terms, such as Columns for houses, Bed Posts, &c. &c. as Columns for Gardiner, Dec. 28, 1831.

## Universalist Examiner, No. 9.

JUST published by MAITLAND, CALEN & FAY, 362, Washington-street, The Universalist Examiner for November, 1831.—Contents:—

Art. I. Influence of Sectarianism upon the Literary and Scientific Institutions of our Country, examined in reference to the expediency of establishing Schools and Seminaries to be exclusively under the control of Universalists.

Art. II. Vindication of the Divine Character. A Sermon, from Job xxxvi. 2—"Suffer me a little, and I will show thee that I have yet to speak on God's behalf."

Art. III. Water Baptism.

Art. IV. Intolerance the effect of a belief in Hell.

Art. V. The Pharaohs Born Again. New Congress. "Except a man be born again, he cannot see the kingdom of God." John iii. 3. "If any man love Christ, he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. v. 17.

Art. VI. A Rich Man shall hardly enter into the kingdom of heaven.—"Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven." Matt. xix. 24.

Subscriptions received by P. SHELTON, Gardiner, Nov. 8, 1831. 45—Gmo.

## New Singing Books.

JUST received the 21st edition of GOSSETT'S THE TEMPLE, or BRIDGEWATER COLLECTION, improved by an entire new classification of the whole work and the addition of sixty new beautiful tunes, hymns, and anthems. This will be acknowledged to be the best edition ever issued of this popular work.

Also, a new impression of the tenth edition of the Boston Handel and Hay Collection.

For sale by P. SHELTON. Dec. 8, 1831.

## Pyroligneous Acid or Essence of Smoke.

MANUFACTURED in England, and kept on hand for sale by JAMES BOWMAN, Gardiner.

This Acid is recently prepared. It is an excellent preservative of meat and has been long used in making Bacon. Directions for using it will accompany the bottles.

Also, first rate Carbo Ligni or refined Charcoal, for medicinal uses, prepared and put up in the most convenient manner. Gardiner, Feb. 14, 1832.

## NOTE LOST.

LOST in the early part of Oct. last, a note of \$100, running to the subscriber and signed by WILLIAM ELWELL, of Gardiner, for \$75.—doubt about the 7th or 10th of May 1831.—Being the only note I ever held against said Elwell. All persons are cautioned against paying or making use of said note, as all but about \$12 is paid, which will be paid as soon as advertised. ROBERT WHITE, Gardiner, Jan. 12, 1832.

## Register for 1832.

JUST published and for sale by P. SHELTON, THE MAINE REGISTER and UNITED STATES CALENDAR for 1832. Jan. 20, 1832.

## Important to Manufacturers of Potash.

THE subscriber has taken the Agency of sending out, in meeting in the method for making Potash for the Counties of Lincoln and Waldo, patented by Elyaham Pierce, of New York. By this new process the alkali is so perfectly extracted, that the quantity of ashes required for a ton, will make double that weight of first sort of Potash. The terms of sale have been uniformly satisfactory to the purchasers. JOSIAH FRESCOTT.

Searsport, Feb. 6, 1832.

## Universalism Defended.

JUST received and for sale by P. SHELTON, "Universalism defended;" A reply to several addresses delivered by Rev. T. Merritt against the doctrine of Rev. L. G. Paige. "ST. PAUL A UNIVERSALIST"—A sermon by Rev. M. RAYNER.

"DIVINE LOVE"—A sermon by Rev. M. RAYNER. Jan. 5, 1832.

## Hats, Caps, Umbrellas!!

A PRIME assortment constantly on hand by L. L. MACOMBER.

Gardiner, Feb. 4, 1832.

## CHRISTIAN INTELLIGENCER

TERMS.—Two dollars per annum, if paid in advance, or two dollars and fifty cents if payment be delayed until after six months, and after the expiration of a year, interest will be charged. Twenty-five cents each, will be allowed to any agent or other person, procuring new and good subscribers, or ten per cent. will be allowed to agents on all orders collected and forwarded to the publishers, free of expense, except that of the postage.

All subscribers are considered as continuing their subscriptions, unless a discontinuance is expressly declared.

No paper will be discontinued, except at the discretion of the publishers, until all arrearages are paid.

All communications forwarded by mail, must be sent free of postage.